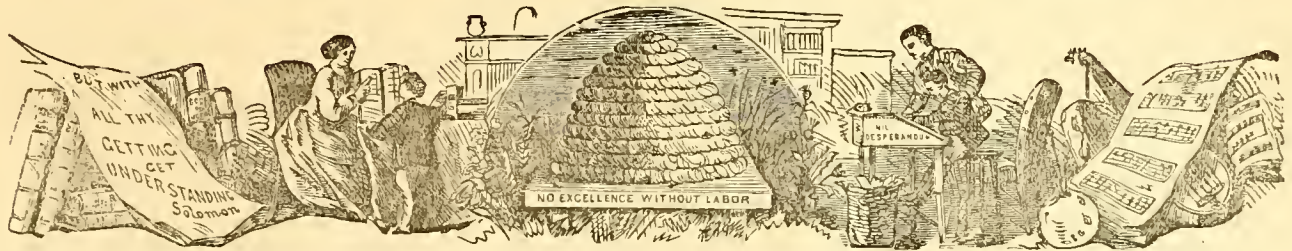


# THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XV.

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NO. 14.

## GRANDMOTHER'S COTTAGE.

THE picture we here present, of the old homestead, will doubtless call up pleasant memories in the minds of many of our larger readers, whose early days were spent in other regions than this. They will recall to mind the visits they used to make, when children, to their grandmother's cottage. How they were impressed by the huge size and loud tones of "grandfather's clock," which, being "too tall for the shelf," stood "on the floor," just were it had, probably, for "ninety years." How they fancied the same old clock to be the most marvelous piece of furniture in existence! How grandfather's gun and powder horn were sacredly kept hanging in their old accustomed place, and his arm-chair standing in the nook by the fireside where he was wont to enjoy it in the long long past, before Death had claimed him as its own! How the little old-fashioned cupboard used to appear, perched against the wall, and the toothsome bits for the little ones it used to contain.

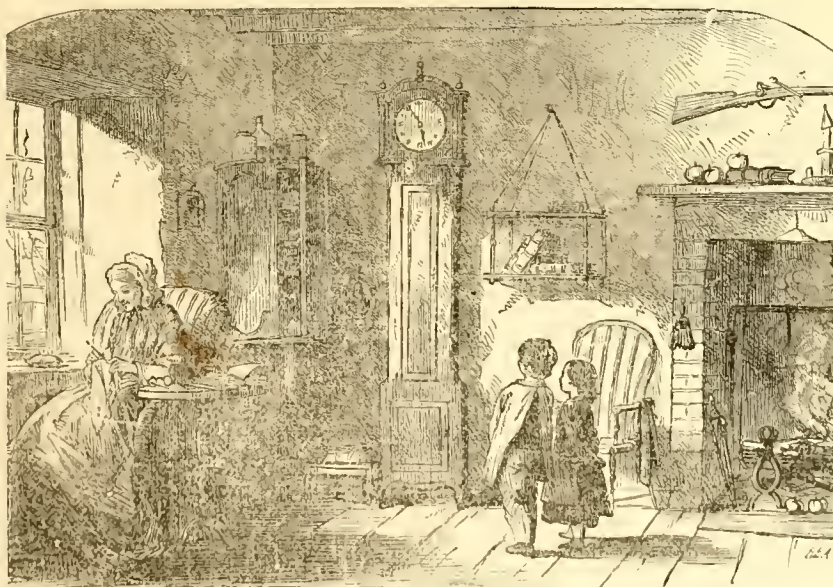
The little book shelves, strung upon strings, and the few odd but carefully preserved volumes upon them; the old-fashioned pictures hanging upon the wall, and the huge fireplace with its great crane and brightly polished andirons, tongues and fire shovel, will be remembered. And the delicious, large, red apples that "grandma" used to roast before the fire when the grandchildren came, will also occupy a pleasant niche in the memory.

Then grandma, dear, old-fashioned, stereotyped grandma, as she used to sit by the window engaged at her knitting, will be remembered. Happy is it for those who have nothing to reproach themselves with in regard to their treatment of the

old lady. The grass may have grown green over her grave for a great many years; her last resting place may be entirely unknown to her surviving relatives, but if they did aught in those early days to cause her sorrow or unhappiness, the memory of it is apt to continue with them. If they ever, through slight or neglect, disregard of her wishes, or impatience with what they considered her old-foggy notions, caused the tear of sorrow to course down her furrowed cheek, they will think of it again when they would gladly kiss away the tear if they could only do so.

Our young readers should remember that they owe a duty

to those who are aged, to treat them with the greatest respect and consideration. Many old people seem to have little to live for. They feel lonesome at times, when they sit, as the old lady is doing in the picture, and think of the long past, and those whom they have loved and lost. Young people who have scarcely felt the cares of life, whose hearts are light and prospects bright, can afford to pause occasionally in their giddy pursuit of happiness



and devote a little time and care to cheering the old folks and smoothing their pathway on the downward hill of life. Those who do so will be rewarded by the consciousness of having done good, and, besides, the pleasant memories of those acts will survive the brief period the old people are likely to occupy in this life, and they will always be thankful for having done so. The disposition to show reverence and respect for the aged is a most charming trait in the character of a young person.



## THE MISSIONARY PRINCES.

BY A. N. M.

WE have a beautiful example of sincere devotion to God, in the history of the sons of one of the Nephite kings, named Mosiah.

Mosiah reigned among the people of God at a period marked by great faith, and the consequent prosperity and blessings of the Almighty.

Like many kings who lived before and since that time, Mosiah was desirous of seeing the royal line continued in the person of some one of his sons, which was also the expressed desire of the people over whom he reigned.

This, however, the sons of the king had no inclination for, preferring to labor for the favor of God rather than the honors of men.

Beginning with the eldest, the throne and kingdom were in turn offered to the several brothers, who each refused the burdens and responsibilities of kingly power, choosing rather to magnify their callings in the priesthood, by entering upon a self-imposed mission among their estranged brethren, the Lamanites.

With this determination they acquainted their father, who enquired of the Lord concerning the matter.

The Lord revealed to the king that it was right for them to go, and that great good would result from their labors.

In addition to the king's sons, it would seem that there were other volunteers in the field, who are several times spoken of as "those who were with them."

By the perusal of the sacred record, it will appear that at the time of which we write, it was no easy task to undertake a mission among the Lamanites. The bare fact of a man being a Nephite was considered a sufficient reason by the Lamanites for inflicting upon him the worst punishment, while in many cases imprisonment and death were the fate of those who dared to open their mouths in defense of the truths of the gospel.

Notwithstanding all this, the sons of Mosiah "and those who were with them" went forth on their perilous journey, encountering much hardship and suffering by the way.

Like many missionaries who have represented the same cause since that period, among whom we might include those of the present day, they kept together as long as it was possible, but when it became necessary, they all took their way to their various fields of labor, putting their trust and reliance in the God of their fathers.

Ammon, who was without doubt the president of this great missionary enterprise, has more prominence given to him and his labors, by the historian, than to the other members of the mission. His field of labor was in the land of Ishmael, the inhabitants of which were very much opposed to what they considered the encroachments of the Nephites.

As Ammon drew near the city he was arrested, put in bonds, and taken before the king of these Lamanites who lived in the land of Ishmael. In this instance the king questioned the missionary in person, and desired to learn from his own mouth what his intentions were regarding his settlement in the country, etc.

The answers given by Ammon were highly satisfactory, and to the effect that it was quite possible that he might remain in the land of Ishmael for a considerable length of time.

King Lamoni (for this was the name of the Lamanite monarch) was exceedingly well pleased with the way in which

Ammon conducted his case. He ordered his bonds to be removed, and even offered him one of his daughters in marriage. This honor Ammon declined, but offered his services as one of the servants of the king, and was accordingly accepted.

The occupation at which Ammon was employed, although of a humble kind, was, nevertheless, one of trust and responsibility, which were not misplaced, as we find from the efficient manner in which Ammon acquitted himself among his fellow-servants.

Like many great men in other lands and of other times, King Lamoni was, among other things, very rich in cattle, and part of the duties of the staff of servants to which Ammon belonged, was to drive the king's cattle to the waters of Sebus, to drink, at certain given times.

This was itself a trust requiring considerable care on the part of those who engaged in it, for, at that time, the country was infested with hordes of lawless Lamanites who lived on the fruits of their plunder. Among the means resorted to by these robbers was that of scattering and driving the cattle when the king's servants took them to water. This was an old offense of theirs, and on several occasions, the king had caused numbers of his servants to be put to death, thinking, possibly, that the matter might be in consequence of their carelessness.

On the first occasion on which Ammon accompanied his fellows to the waters of Sebus, they were annoyed as before by the scattering of their flocks by the old offenders. This was more than Ammon was prepared to endure, and he accordingly re-ented it.

The Lord was with Ammon, and he overpowered the outlaws in a manner which astonished his fellow-servants, and also the robbers themselves.

The stones from Ammon's sling never failed the mark for which they were intended, while those of the adversary always fell short of the person of Ammon.

Failing in their efforts to subdue him in that manner, they provided themselves with clubs, thinking, no doubt, that from this method of warfare escape was impossible. The power of God, however, directed the hand of His servant, and every arm lifted to destroy Ammon was by him severed from the body of its owner.

When the servants of King Lamoni beheld the success which attended the bravery of Ammon, they began to wonder exceedingly, and, although they were but dark-minded Lamanites, they became convinced that it was not by Ammon's own power that such things were done, but by the power of some superior being.

Thus, it will be seen, were two great things accomplished, the robbers were defeated, and the minds of the king's servants partially prepared to receive the gospel.

The work done by Ammon was of no small moment, for, as we before stated, it had been customary for the servants of the king to lose their lives in the event of losing the cattle at watering time. Harsh measures of this kind, would, no doubt, seem to us a little too severe; but we must remember that even at that early date the very best of the Lamanites were surrounded with very great darkness, which will appear from the fact that even the knowledge of the existence of a God had gone completely from them.

No wonder, then, that the king's servants were overjoyed because of the valor of their new associate. The news of what had taken place very soon reached the ears of the king, who summoned Ammon to appear before him; but was some-

what astonished to learn, on enquiring for the Nephite, that he was busy at work preparing the chariots of the king for an important journey contemplated for the following day.

The servants had all been charged alike in the matter, although in their excitement, the orders they had received had entirely escaped their memories. This made Lamoni all the more anxious to learn from the lips of Ammon himself concerning the great things which had been done by him.

Like the prophet Daniel, Ammon was a firm believer in the power of the wonder-working Lord of heaven.

"Such a servant as this I never had before," said the king, and forthwith began to make inquiries concerning the source from whence such marvelous power proceeded.

The traditions of their fathers had told them of the existence of a Great Spirit, and these Lamanites, from the least to the greatest, believed that this marvelous being stood before them in the person of the Nephite.

Here we see was a singular opportunity opened up for Ammon to expound the doctrine of salvation, and the opportunity was not allowed to pass unimproved.

Ammon, in his capacity of a minister of truth, related the dealings of God with his people from the creation of the world down to the very hour in which they lived, detailing in a very forcible manner all that had transpired among their fathers upon the very land which they then inhabited. With such outpouring of the Spirit, were the words of Ammon accompanied, that conviction was brought to the hearts of all who were present, including Lamoni, the king, who gladly received the message of salvation.

In this manner did the Lord open up a way before His faithful servants, and overruled every circumstance for the advancement of His work among the Lamanites.

The after career of Ammon, while he remained in the land of Ishmael, was of marked distinction. He was the special counselor of the king, and nothing of any moment was entered upon without first consulting his wisdom.

Lamoni passed through long and severe mental and bodily suffering, and was at one time supposed to have died, so great was his prostration for the space of two days and two nights. Preparation was being made for his burial, which would have taken place but for the interference of the queen, who presented the situation in very expressive language to Ammon, at whose word, Lamoni was instantly raised up by the power of God.

This circumstance led to the conversion of the queen and all the members of the royal household.

Thus we see, that in every age and under every circumstance, is the power of our great Father, to a greater or less degree, extended in behalf of those who put their trust in Him and desire to make the building up of His kingdom the primary object of their lives.

The young readers would derive much profit by following up still farther the history of Ammon and his brother missionaries, some of whom were delivered from bonds and imprisonment by the power of God, and in other respects enjoyed the special favor and protection of the Almighty during their long and faithful mission of fourteen years duration.

As in nature, as in art, so in grace—it is rough treatment that gives souls, as well as stones, their luster. The more a diamond is cut, the brighter it sparkles; and, in what seems hard dealing, there God has no end in view but to perfect his people.—*Dr. Guthrie.*

## GUIDED BY PROVIDENCE.

BY JOHN MORGAN.

AMONG the Elders selected to go upon missions in the fall of 1875, was James T. Lisonbee, he was assigned to the Southern States, and went to the State of Mississippi. There he met a few relatives whom he visited, and sought an opportunity to preach the gospel to the people, but found no opening.

After a brief visit, he packed his books and clothing into a valise and started afoot across the country northward, intending to go into Tennessee and join Brother D. P. Rainey, whom he found, after a long and weary journey, almost bed-fast with chills and fever.

After only spending a day and a night with him, Elder Lisonbee started for the mountains of northern Alabama, seemingly urged on by a spirit that would not let him rest.

He had no idea where he was going, or what he would find. Day by day he walked on, footsore and weary, without money and in a land of strangers. He often had to travel till a late hour in the night, before obtaining a place to sleep or a little supper. He met rebuffs and then kindness; was sometimes well cared for, and again hungry, and refused food and shelter. He did not feel to stop by the wayside to preach, but pushed steadily ahead. He crossed the Tennessee River, climbed Sand Mountain, and one night found shelter with a man who sat up and talked till a late hour with him on the principles of the gospel.

When morning came, Elder Lisonbee was putting his books back into his valise, preparatory to another start, when his host suggested that he stop and preach to them, which was readily assented to, provided a place could be obtained and any one would provide for him during his stay.

Both of these things the man said he would attend to, and for the first time in weeks he lay by for a rest.

A log church was secured, the people notified, and on Sunday a goodly crowd gathered to hear the new, strange doctrine that was to be preached.

Close attention was paid, and after the meeting, when he was again packing his books preparatory to continuing his journey, one of his audience asked him to dinner, and suggested that some of the people might want to talk with him on the Bible.

Accompanying his new found friend home, which, by the way, took him in the direction he wanted to go, he found quite a few gathered together to hear something new. A lengthy and interesting fireside talk was held during the afternoon, and he was urged to hold another meeting.

An appointment was made for Tuesday night at a private residence, where the room was filled, and still another appointment was made. A general desire began to be evinced to learn what the Latter-day Saints taught. The ministers became alarmed, and besought the people not to hear him, and a mass meeting of the law abiding (?) citizens was called, to protest against the Elder being allowed to teach any longer.

He continued, however, to hold his meetings. Friends sprang up on every side. He soon found some who desired baptism, and eventually succeeded in baptizing about thirty people, who immediately made preparations to emigrate. They disposed of their property, combined their means together and thereby helped the poor, and the Elder had the privilege of leading out, by the same road he traveled



coming up the mountain, a goodly company, numbering some sixty or seventy souls.

These people eventually located in San Luis Valley, Colorado, and are becoming good and prosperous Latter-day Saints. They will, doubtless, recognize in this little sketch, a history of the manner in which the gospel came to them. It will also serve to call to mind many incidents connected with the wise, prudent and unselfish labors of Elder Lisonbee, who was called upon to pass beyond the veil while on his return from his mission.

While upon that mission he performed a work that will add to his glory while eternities shall endure, and set an example to young Elders every way worthy of imitation.

## Letters From The Boys.

HOOPER CITY,  
July 14th, 1880.

Mrs. Hannah T. King.

DEAR FRIEND:—Seeing your kind letter in the JUVENILE INSTRUCTOR, asking the boys to write to you, I thought I would try to write a little in answer to your request, although it may not be very grammatically arranged; but by the help of the Lord I may be able to write a little.

I think a person requires the Spirit of the Lord to aid him in writing as well as in speaking.

It is very kind of you to invite the boys to write to you; it will do them good if they will improve the opportunity.

I have always taken a delight in reading your articles in the INSTRUCTOR. There is some very good advice contained in them. It is the duty of us all to accept good counsel from whatever source we may obtain it, especially from our parents. They are our best friends; they will not advise us to do anything that is wrong.

Children, always treat your parents with love and respect. Nothing gives parents more joy than to have obedient children. Many a parent's heart has been made to bleed because of the folly of his or her children.

The children of the Latter-day Saints are blessed above the children of the world, both temporally and spiritually. They have every opportunity to make themselves good men and women, if they will only embrace the privileges that are offered them.

The Y. M. M. I. Associations are good schools for the young people of this Church. In them they can learn the truths of the gospel, and prepare to present the same to the nations of the earth.

If the youth wish to be respected by those older than themselves, they must leave off their bad habits, such as the use of liquors, tobacco, and swearing. The Lord pronounced a curse upon those who take His name in vain.

I remain your Brother in the Gospel of Peace,

E. W. C.

WELLSVILLE, CACHE CO.,  
July 7, 1880.

Mrs. Hannah T. King.

DEAR SISTER:—Being one of the boys to whom you wrote, I feel it my duty to reply to you; to manifest my thanks for the interest you take in the welfare of the boys of Israel. May the Lord bless you in your labors for good, in improving the minds of the young.

I feel thankful that we have wise fathers and mothers and teachers, from whom we can learn of the things of God. If we are obedient unto the teachings and counsels they impart unto us, I feel sure we will receive the gifts and blessings which the Lord has promised.

May God bless you, that you may continue to impart truth and knowledge unto us.

Yours truly,  
SAMUEL MITTON.

## LETTER TO THE BOYS.

SALT LAKE CITY,  
July 15, 1880.

DEAR BOYS,

I have to thank you very much for the kind letters I have received from some of you, and I hope to receive more. I am most agreeably surprised at the tenor of your letters—the intelligence evinced, and the desire to increase in the same.

The spirit in which they are written is the spirit of the gospel of Jesus—sweet, gentle, intelligent, kind and polite. The principles of the gospel teach us the highest type of etiquette, even the etiquette of heaven.

The letters I have received are humble, truthful, enquiring, and desirous of knowledge and truth. Hold fast the present tenor of your minds, and I prophesy you will grow into fine, intelligent men—yes, gentlemen, capable of bearing the gospel into the presence of kings and queens, and nobles of the earth. And, let me tell you, they will at once appreciate your manners, and the spirit you carry with you, even though their minds may not at first be prepared to receive the gospel message.

Manners, more or less, are the index of the character. We have the highest type of good manners exhibited in the Bible, both in men and women; and, believe me, they are of more vital importance than is generally supposed.

Brigham Young was a pattern in this respect. He had cultivated himself and his manners so much that he would have been a remarkable man, even at Queen Victoria's court, and she is a woman who would have appreciated such a man.

Let us continue this correspondence. You know it will rest with you to continue to write to me. Be assured, I shall not fail on my part, but it must not be a one-sided affair. Shall we take up some particular subject, or write as the spirit dictates?

Your letters are very suggestive to me, and I hope mine are the same to you. Letter writing is an accomplishment few possess, just because people do not cultivate it.

I will quote from a beautiful writer, Tupper; he says:

"And should you ask my judgment of that which hath most profit in the world,

"For answer, take thou this: The prudent penning of a letter."

Well, perhaps I have said enough for this time; remember, I am waiting for your letters, and remain

Your friend,  
HANNAH T. KING.

A GENTLEMAN.—To be a gentleman does not depend upon the tailor or toilet. Good clothes are not good habits. A gentleman is just a *gentle* man—no more, no less; a diamond polished, that was first a diamond in the rough. A gentleman is gentle. A gentleman is modest. A gentleman is courteous. A gentleman is generous. A gentleman is slow to take offense, as being one that never gives it. A gentleman is slow to surmise evil, as being one that never thinks it. A gentleman goes armed only in consciousness of right. A gentleman refines his tastes.

A DIALOGUE.

*Between Father and Son.*

Son.—Can you tell me something about the 24th of July?

FATHER.—Certainly, if you wish to know.

S.—Well, I do, because this year there is a great deal of talk about that day, and every year there is more or less.

F.—The 24th of July is one of the greatest days in the history of the Church, and also of this Rocky Mountain country.

S.—Why?

F.—Because on that memorable day the main body of the Pioneers of the Church of Jesus Christ of Latter-day Saints entered this valley and settled down on the site of this city, when there was no house here, and no other white men—nothing but a parched desert, with a few degraded Indians, who lived upon crickets, roots, fish or any game they could catch.

S.—Why did the Pioneers come here?

F.—That is a long story.

S.—But you can tell me something about it.

F.—Well, when the Church was in that portion of the United States which is east of the Rocky Mountains, and which constituted then the whole of the United States, and Joseph Smith was the prophet and leader of the Church, its members suffered almost continuous persecution from wicked people who belonged to other churches, or to no church at all.

S.—Why were they persecuted?

F.—Because of the wickedness that is in the world; as the scriptures say, "They that will live godly in Christ Jesus shall suffer persecution;" and, as Jesus Himself said, if they persecuted Him they will also persecute His disciples.

S.—I do not see why they should.

F.—For the reason that the righteous and the unrighteous can never dwell together in peace. The unrighteous always seek to oppress and deal wickedly with the righteous.

S.—That is very wrong.

F.—Certainly it is. When the Saints dwelt in Ohio, they were persecuted. When they went to Missouri and lived there they were persecuted and driven, first from one County to another, and then out of the State. Then they went to Illinois, and built Nauvoo. Wicked men killed Joseph Smith and his brother Hyrum, while they were defenseless prisoners on trumped up charges, and under the solemn pledge of the State for safe keeping. After that, wicked mobs harassed the Saints and caused them to leave Nauvoo, the mob actually driving away the sick and the poor and comparatively helpless at last, and then burned the temple which the Saints had built to the name of the Lord.

S.—That was dreadful.

F.—Yes. Previous to his death, the Prophet Joseph, convinced that he and the Saints could not live in peace among their enemies, contemplated the establishment of a settlement somewhere in or west of the Rocky Mountains, and some arrangements were made to that end; but his murder delayed the project. After his death, when the Saints found that they would no longer be allowed to stay in Illinois, nor, in all probability, in any other State, and enjoy the common rights and civil and religious liberties of American citizens, they resolved to leave the State and the United States, and move westward, seeking some far-distant region where they might live and worship God according to the dictates of their own consciences, unmolested by wicked men.

S.—I do not wonder at that.

F.—Previous to their final determination to embark upon such an expedition, the council of the Twelve Apostles wrote to the governors of all the States in the Union, asking the privilege to live in any of the respective States, and enjoy the rights of citizens.

S.—What did the governors say?

F.—If I remember rightly, they received an answer from only one of them, Governor Drew, of Arkansas, and that conveyed to them no assurance such as they desired.

S.—Then they could do no other than leave that part of America and endeavor to find some other place where they could live in peace.

F.—They were obliged to go somewhere else. They commenced to leave Nauvoo in the early part of 1846, when ice and snow abounded. But that year they did not get very far, only to the Missouri River, where they built log houses, and called the place Winter Quarters, now called Florence.

S.—What did they do then?

F.—Early in 1847, a company of pioneers, consisting of 143 men and three women, with 73 wagons, under the direction of President Brigham Young, started westward, and found their way to this valley. When near Bear River, President Young was taken sick with mountain fever, so Orson Pratt was requested to take 23 wagons and 42 men, and go along as an advance company to make roads. On the 21st of July, 1847, Orson Pratt and Erastus Snow came down Emigration Canyon, and entered Salt Lake Valley. They were the first two of all the pioneers to arrive. After traveling in the valley about twelve miles they returned to their advance camp, about a mile and a half up the canyon.

S.—Then why is not the 21st of July celebrated instead of the 24th.

F.—Because the pioneers, with the exception of those two, did not enter the valley on the 21st. On the morning of the 22nd, Orson Pratt, George A. Smith, and seven others came along into the valley, and explored further. When returning, they found their advance camp had arrived in the valley, and were encamped about five miles from the mouth of the canyon, a little south of where Salt Lake City now stands. The next day the advance company moved camp northward, to where the Eighth Ward now is, and then they commenced to plow and to put a dam in the creek to get out the water.

S.—When did President Young and the rest of the pioneers get in?

F.—They arrived on the 24th of July, and, as a consequence, that is the day which is annually celebrated as Pioneer Day, because the main body of the Pioneers, with President Young, arrived on that day. They camped where Salt Lake City now stands, though there was neither house, nor fence, nor tree here then, except such few trees as grew by the side of the creeks, or near them.

BOOKS.—A book is good company. It is full of conversation without loquacity. It comes to our longing with full instruction, but pursues us never. It is not offended at our absent-mindedness, nor jealous if we turn to other pleasures, of leaf, or dress, or mineral, or even of books. It silently serves the soul without recompense, not even for the hire of love. And, yet more noble, it seems to pass from itself, and enter the memory, and to hover in a silvery transformation there, until the outward book is but a body and its soul and spirit are flown to you, and possess your memory like a spirit.

While some books, like steps, are left behind us by the very help which they yield us, and serve only our childhood or early life, some others go with us, in mute fidelity, to the end of life, a recreation for fatigue, an instruction for our sober hours, and solace for our sickness or sorrow. Except the great out-doors, nothing that has so much life of its own gives so much life to us.—*Beecher.*

No pain, no palm; no thorns, no throne; no gall, no glory; no cross, no crown.—*William Penn.*

The first ingredient in conversation is truth; the next, good sense; the third, good humor; and the fourth, wit.



# The Juvenile Instructor.

GEORGE Q. CANNON, . . . . . EDITOR.

SALT LAKE CITY, JULY 15, 1880.

## EDITORIAL THOUGHTS.

**L**ATTER-DAY SAINT children should know whom they worship, and have definite ideas about the nature and character of our Creator and Father. Upon this point the world are woefully ignorant. The most strange ideas exist among so-called Christians, respecting the Being they worship. You ask them about God, and they tell you He is a spirit, but they have no conception of His form or anything connected with Him. They think this is a mystery too great for them to comprehend or even enquire about, hence they go on worshipping that of which they know nothing. Some have an idea that He is without body, parts or passions, and that He is diffused or spread out through all space.

Now what do the scriptures—the records of divine truth which have come down to us, and which have been revealed to us in our day—teach us concerning our Father in heaven? We are told that man was created in the image of God. We are told that Jesus Christ, our Lord and Savior, was the express image of the Father. We are told by the Prophet Joseph, who saw the Father and the Son, that they were personages alike in form, substance and glory. Our Father and our God, then, is a Being whom we resemble in many things, but He is immortal and we are mortal. He is exalted and dwells in the midst of eternity, while we are mere worms, as it were, upon the earth, because of our mortality and fallen condition. But how easy it is for us to approach a Being when we know who He is, and our relationship to Him, that He is indeed our Father, and that we are indeed His children!

This is one glorious result of the revelation of the gospel in our day. We are taught with great plainness respecting the great Creator of the heavens and the earth. We can go to Him as children do to their father. We can pour out our sorrows, tell Him all our difficulties, all the weaknesses with which we have to contend, and know that He has ears to hear, that He has a heart to understand and to be filled with compassion for us and our infirmities. He is not a Being without form, without organization, whose centre is nowhere, and whose circumference is everywhere. It is because of the ignorance of men concerning the Deity that so much unbelief prevails in the world. Men who have been taught the common ideas outside of this Church respecting God, think they are nonsense, and refuse to worship a Being about which they can understand nothing. They therefore reject the idea of God, and believe there is no personal Deity, but that the universe is governed by laws, of the origin of which they know nothing. They are at a loss to understand where God came from, where He lives, what relationship He has to us,

and who created man, or how he was created. All these subjects are matters about which they are entirely ignorant.

The children of the Latter-day Saints should seek unto God for themselves. Prayer and the exercise of faith will bring to them a knowledge that God is, and that He is a rewarder of all those who diligently seek Him. By praying in faith and humbling themselves before the Lord, He will reveal Himself to them—not perhaps in His bodily form at present, but by the power of the Holy Ghost, and they will receive such answers to their supplications that they cannot have room to doubt that God has heard and answered their prayers. He will fill them with a peace and joy, light and intelligence and comfort that no man can bestow and which must come from God.

In this way the ancients learned concerning the existence of God, and made Him their friend. They communed with Him. They sought unto Him, and He spoke to them by the voice of His Holy Spirit in their hearts and they learned to distinguish between that spirit and their own spirit, between the mind and will of God as revealed to them and their own thoughts and mind and will. This is the principle of revelation by which this Church has been led from the beginning, and by which the prophets in ancient days were moved upon and spoke. It is the spirit that every child in this Church (as well as every grown person) should possess. When it rests down upon an individual that person knows that God lives, because he has received something that man cannot give, nor take away.

Beware, children, of the leaven of the Gentiles, and the unbelief that exists in the world. Avoid the philosophy and sophistry in which they indulge. Live so yourselves that God will be with you, and that you will know for yourselves that He lives. Then when you are in trouble, or adversity, or in sickness, you can call upon Him, for you know that He is near to hear and answer your prayers. You cannot imagine at present, probably, how great a comfort and strength this is to a man or to a woman, but experience will teach you its value. Then you will know how precious are the opportunities which you have in childhood and in youth, to seek unto and know the Lord.

ENERGY.—Nothing great or good can be accomplished without labor and toil. Motion is the law of living nature. Inaction is the symbol of death, if it is not death itself. The hugest engines, with strength and capacity sufficient to drive the mightiest ships across the stormy deep, are utterly useless without a moving power.

Energy is the steam-power, the motive principle of intellectual capacity. It is the propelling force; and, as in physics momentum is resolvable into velocity and quantity of matter, so in metaphysics, the extent of human accomplishment may be resolvable into the degree of intellectual endowment and the energy with which it is directed. A small body driven by a great force will produce a result equal to, or even greater than, that of a much larger body moved by a considerably less force. So it is with minds. Hence we often see men of comparatively small capacity, by greater energy alone, leave their superiors in natural gifts far behind them in the race for honors, distinction and preferment.

No evil propensity of the human heart is so powerful that it may not be subdued by discipline.—*Seneca.*



THE GOOD SHEPHERD.

THE parables of Jesus are always easy to be understood. Let anyone read the 10th chapter of John, and then look at the picture here given of the "Good Shepherd," and the spirit of it is seen at once. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."

Probably our young readers may not experience the truth of this statement in this country; but in Judea and other oriental countries, many shepherds may be found who know their sheep, and whose sheep will follow the shepherd, and know his voice. There is this difference between the customs of the shepherds of this country and those of the East: here the shepherd drives his flock before him, but there the flock follows the shepherd. It is necessary to know this, to properly understand that saying of the Savior.

The meaning of the parable is explained by the context—the sheep are intended to convey the idea of human beings, some of whom are obedient to the gospel, and others disobedient.

We have to bear in mind that Jesus was addressing a people who professed to be the seed of Abraham, descendants of the patriarchs; but they were lacking in faith, and proved by their unbelief that they were not of the fold of which our Lord was the true Shepherd.

Incidentally, we learn in this chapter (16th verse), that there were "other sheep" not of that fold Jesus was addressing Himself to. It is important to notice this, for, at that very time, the Nephites, a branch of the house of Israel, were on this (American) continent. They knew, too, that He would visit them, as their prophets had revealed.

One of the leading characteristics of the descendants of the people of Israel is, that they have prophets to reveal to them the mind and will of God; and those among them who inherit the spirit of their father Abraham manifest a willingness to do the works that he did, that is, to be obedient to the voice of the Good Shepherd.

This is made manifest among us, as a people, in our obedience to the priesthood, to whom is delegated the authority of Jesus. Those who are not of our faith are sometimes very angry when they witness this exhibition of willingness to be led by the priesthood. They profess to believe that coercion or intimidation is used, and that the people dare not refuse to obey. If these persons would reflect, they would see that the kingdom of God cannot be built up so as to stand forever, with subjects who have to be forced into obedience.

The character of the subjects of the kingdom of which Jesus is to be King of kings and Lord of lords, is clearly indicated in this parable—they are obedient, and they know the voice of the Good Shepherd: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life."

This is the secret of the power which gathers in the human family from every nation where the gospel is preached. They know the voice; an internal monitor makes known to

them the truth of the everlasting gospel. People of the most diverse languages and creeds yield themselves as subjects to Him, who declared to the Jews: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Even now we see gathering from every land the honest-in-heart, into the "one fold," the Church of Jesus Christ of Latter-day Saints.





## BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

*(Continued.)*

THE beginning of the settlement of North America, in fulfillment of the prophecies of the Jaredites, that they should be destroyed for their wickedness, and another people succeed them, was the great event of the year 54, B. C. No previous attempt appears to have been made by the Nephites to colonize the land north of them, which they called Desolation. A company of 5,400 men, with their families, probably numbering in all 25,000 persons, moved into the country north of the land Bountiful, the northern boundary of which was near the narrowest part or the Isthmus of Darien.

Near this place and by the west sea, one Hagoth, built a very large ship, and launched it in what is now known as the Pacific Ocean. This was the first ship built on the western hemisphere, of which we have any account in the Book of Mormon. Many Nephites, with an abundant supply of provisions, embarked on it, and sailed northward. Hagoth built other vessels for emigration and traffic. The first ship returned the following year, and many people again embarked on it, with provisions, and sailed northward, but were never heard of after. Another ship also went to sea, and shared a similar fate. In the year 52, B. C., Shiblon, who had succeeded Helaman in charge of the sacred records, died, but before his death he conferred his office upon Helaman, the son of Helaman.

About this time, all those engravings which were in the possession of Helaman, were written, and sent forth among the children of men throughout all the land, save it were those parts which Alma had commanded should not be published. Some dissenters who had gone over to the Lamanites again stirred them up to war. With a numerous army they attacked the city of Moroniab, but were driven back to their own country with great loss. Pahoran, the chief judge, died. Three of his sons contended for the office, and caused dissension among the people. Each had their adherents, but Pahoran was elected. One of his brothers, Pacumeni, went with the majority of the people; but the other, Paanchi, and his followers were angry, rebelled and sought to destroy the liberties of the people. He was tried, and condemned to die. His followers sent Kishkumen, one of their number, to assassinate Pahoran, which was accomplished as he sat on the judgment seat. The assassin was pursued, but not overtaken. Kishkumen, and those who had sent him, entered into a covenant of secrecy. He was not known among the people, for he was disguised when he killed Pahoran. His band mixed among the people, so that only a part of them could be found, and they were put to death.

Pacumeni succeeded his brother Pahoran, as chief judge. In the year 50, B. C., Tubaloth, the king of the Lamanites, organized a numerous army to again attack the Nephites. Coriantumr, a man noted among them for his great strength and wisdom, was placed in command. Internal dissensions had caused neglect in keeping sufficient force on the frontiers, and in the strongholds of the country. In fancied security, the Nephites had supposed that the Lamanites would not venture to march into the interior of the country; but Coriantumr, having doubtless informed himself of the condition of affairs, marched so rapidly upon the city of Zarahemla, that he found it wholly unprepared for his reception. It fell an easy prey to the enemy, and there was a general

slaughter of those who opposed. Pacumeni, the chief judge, in attempting to flee, was killed by Coriantumr, within the walls of the city. This great success of Coriantumr in the opening of the campaign, flattered his pride, and caused him to under-estimate the strength of the Nephites, and the difficulties that would naturally result from plunging at once into the heart of an enemy's country. Flattering himself that he could cut his way through the country in any direction, he marched at once for the city of Bountiful, with the same object in view that had been a leading incentive with every invading army of the Lamanites—to gain the north country. He committed a fatal error in supposing that the taking of the city of Zarahemla had broken the Nephite strength, for Moroniab, their general, presuming that the enemy would attack the frontiers first, had arranged his forces for their defense. Coriantumr, after taking the city of Zarahemla, still had the organized force of the country to contend with.

The Lamanites, on their march towards Bountiful, indiscriminately slaughtered men, women and children, and they obtained possession of many cities and strongholds.

In the meantime, Lehi, with a strong force, was making an effort to head them before they reached the land Bountiful. He accomplished his purpose, and forced them to retreat towards Zarahemla. In their retreat they encountered Moroniab. A bloody battle was fought, in which many were slain, and among them was Coriantumr. The Lamanites, finding themselves surrounded in the heart of an enemy's country, without any hope of deliverance, surrendered. The Lamanite prisoners were released, and sent to their own country.

The office of chief judge had remained vacant since the death of Pacumeni. This caused division among the people; but Helaman, the son of Helaman, was appointed to the office. Kishkumen, the murderer of Pahoran, attempted to assassinate Helaman. His band had entered into a covenant of secrecy, for the purpose of plunder and murder; but a very crafty man, by the name of Gadianton, had succeeded Kishkumen as their leader. He flattered his followers that if he was made chief judge, he would place them in authority among the people. This stimulated Kishkumen to take the life of Helaman.

One of the servants of Helaman, in disguise, had obtained a knowledge of their plans, and also learned their passwords and signs. Meeting Kishkumen, he gave him a sign, and he made known to him his purpose, and desired of him that he would conduct him to the judgment seat, that he might murder Helaman. The servant of Helaman proffered to accompany him, and when on the way, stabbed him to the heart, and then ran and told Helaman all that he had heard, seen and done. Helaman sent men to take the band of robbers.

When Gadianton found that Kishkumen did not return, he feared lest they should be destroyed, and, with his band, fled by a secret way into the wilderness, and escaped. This band of Gadianton robbers was ever after an important element in the history of the Nephites, and the principal means of their final destruction.

In the year 45, B. C., there was much contention and trouble among the people, and many went into the land northward. They spread inasmuch that they began to cover the face of the whole earth, from the south to the north, and from the west to the eastern seas. The people dwelt in tents and in houses of cement. Great quantities of timber was shipped from the south to the north country, and many cities



were built of wood and cement. There was much care taken of the growing timber, to preserve it for future use.

This emigration included many of the people of Ammon, who, it will be remembered, were converted Lamanites.

(To be Continued.)

## Biography.

### JOSEPH SMITH, THE PROPHET.

(Continued.)

AFTER this conversation Brother Wheelock prepared to visit the prison. The morning was a little rainy and he wore an overcoat, in the side pocket of which he carried a six-shooting pistol, one of the kind now known as the pepper-box. He passed the guard unmolested, and while in the prison he slipped the revolver into Joseph's pocket. Joseph examined it, and asked him if he had not better retain it for his own protection. This was a providential circumstance, as most other persons had been closely searched. Joseph had a single-barrel pistol which Brother John S. Fullmer had given him; this he handed to his brother Hyrum, and said: "You may have use for this."

Brother Hyrum observed, "I hate to use such things, or to see them used."

"So do I," said Joseph, "but we may have to, to defend ourselves." Upon this Hyrum took the pistol.

Joseph wrote an encouraging letter to his wife, which he sent by Brother Wheelock; he also entrusted him with a verbal request to the commander of the legion to avoid all military display and everything that would be likely to produce excitement while the governor was at Nauvoo. He was specially charged to use all the influence he possessed to have the brethren and friends of Joseph remain perfectly calm and quiet, if they respected the well-being of their prophet and patriarch. In speaking upon this, Joseph said:

"Our lives have already become jeopardized by revealing the wicked and blood-thirsty purposes of our enemies; and for the future we must cease to do so. All we have said about them is truth, but it is not always wise to relate all the truth. Even Jesus, the Son of God, had to refrain from doing so, and to restrain his feelings many times for the safety of himself and followers, and had to conceal the righteous purposes of His heart in relation to many things pertaining to His Father's kingdom. When quite a boy He had all the intelligence necessary to enable Him to rule and govern the kingdom of the Jews, and could reason with the wisest and most profound doctors of law and divinity, and make their theories and practice to appear like folly compared with the wisdom He possessed; but he was a boy only, and lacked physical strength even to defend His own person, and was subject to cold, to hunger, and to death. So it is with the Church of Jesus Christ of Latter-day Saints; we have the revelations of Jesus, and the knowledge within us is sufficient to organize a righteous government upon the earth, and to give universal peace to all mankind, if they would receive it; but we lack the physical strength, as did our Savior when a child, to defend our principles, and we have of necessity to be afflicted, persecuted, and smitten, and to bear it patiently until *Jacob is of age*; then he will take care of himself."

The prisoners sent several messages by Brother Wheelock to their families. They were so numerous that Dr. Richards proposed writing them all down, fearing that they might be

forgotten; but Hyrum fastened his eyes upon him, and with a look of penetration, said:

"Brother Wheelock will remember all we tell him, and will never forget the occurrences of this day."

He also took a list of the names of the witnesses that were wanted for the expected trial on Saturday.

During the day Joseph related a dream which he had had the night previous. We give it as we find it recorded in his history:

"I was back in Kirtland, Ohio, and thought I would take a walk out by myself, and view my old farm, which I found grown up with weeds and brambles, and altogether bearing evidence of neglect and want of culture. I went into the barn, which I found without floor or doors, with the weather-boarding off, and altogether in keeping with the farm.

"While I viewed the desolation around me, and was contemplating how it might be recovered from the curse upon it, there came rushing into the barn a company of furious men who commenced to pick a quarrel with me.

"The leader of the party ordered me to leave the barn and the farm, stating it was none of mine, and I must give up all hope of ever possessing it.

"I told him the farm was given me by the Church, and although I had not had any use of it for some time back, still I had not sold it, and according to righteous principles it belonged to me or the Church.

"He then grew furious, and began to rail upon me and threaten me, and said it never did belong to me nor the Church.

"I then told him that I did not think it worth contending about, that I had no desire to live upon it in its present state, and if he thought he had a better right I would not quarrel with him about it, but leave; but my assurance that I would not trouble him at present did not seem to satisfy him, as he seemed determined to quarrel with me, and threaten me with destruction of my body.

"While he was thus engaged pouring out his bitter words upon me, a rabble rushed in and nearly filled the barn, drew out their knives, and began to quarrel among themselves for the premises, and for a moment forgot me, at which time I took the opportunity to walk out of the barn about up to my ankles in mud.

"When I was a little distance from the barn I heard them screeching and screaming in a very distressed manner, as it appeared they had engaged in a general fight with their knives. While they were thus engaged the dream or vision ended."

It seems impossible that Governor Ford could have been ignorant of the design to kill Joseph and Hyrum. As we have shown, he was told repeatedly that their lives had been threatened—that plots had been formed to destroy them, but he was determined not to believe anything of the kind; at least, if he did believe it, he pretended he did not. After carefully examining all the evidence, it appears very clear that he must have been acquainted with the entire plot, for all his actions were so arranged as to favor the carrying of it out. Among others who warned him of the conspiracy which was on foot to take the lives of Joseph and Hyrum, was John P. Greene, the city marshal of Nauvoo. He learned that it was the governor's intention to visit Nauvoo, and to leave only the Carthage Greys to guard the jail, when advantage was to be taken of his absence, and the mob was to murder Joseph and Hyrum. When he told this to Ford, he replied: "Marshal Greene, you are too enthusiastic."

(To be Continued.)

HAS it never occurred to us, when surrounded by sorrows, that they may be sent to us for our instruction—as we darken the cages of birds when we wish to teach them to sing?



## INCIDENTS OF TRAVEL.

BY J. H. W.

AFTER I had finished my business in Wisconsin, I returned south to Chicago, where reside some of my old acquaintances. Here I had the opportunity of speaking to about sixty persons, in a hall usually occupied by the Good Templar societies, situated on West Randolph street.

As I had been a member of one of these societies some ten years ago, and as this portion of the city was not burned in the great fire, I found quite a number of the old members. They were quite friendly at first, until they heard me speak: then some of them acted as though they were angry, or ashamed of me. Still, there were others who listened attentively and thanked me for the information I had given them.

After remaining a few days in the city, I determined to visit my aged mother and relatives, who reside in Canada, and whom I had not seen for several years.

My money was now nearly all gone; but strangers and men whom the so-called Christians would denominate infidels, gave me money to pay my passage by steamer to Canada. Accordingly, the next day I got on board the steamer *St. Albans*, and was soon far away on the heaving waters.

In the evening of the second day, as we were approaching the northern part of lake Michigan, we encountered a terrible storm. But our Father was at the helm, and under His guidance, the well-built vessel sailed bravely on over the raging waters. The captain, Mr. J. J. Knight, is a careful and skillful officer, and friendly to our people. Beneath the rough exterior of his person, beats the heart of a true gentleman. I can heartily recommend him and the vessel under his care, to the patronage of our people.

Since my arrival I have been very busy. Some of my relatives belong to a sect called Seventh Day Adventists. They worship on the Jewish Sabbath—that is Saturday—and deny the existence of an immortal soul or spirit, and hold several other strange doctrines.

I met a number of these people in Wisconsin, as well as in Canada. Several questions having been given to their preachers, which they were unable to answer, some of them wrote to their leading men at Battle Creek for the requisite information. The questions were never answered, so far as I have heard; but the editor of their paper, the *Review and Herald*, contented himself with publishing nearly a column of slanders and misrepresentations about those "terrible Mormons."

The effect has been more in my favor than against me. Curiosity has been awakened, which may lead some to investigation.

The brother-in-law and sister, where I am at work, are Adventists, so I have two days each week—that is, Saturday and Sunday—on which I do not labor. But I am by no means idle. My custom is to start away on Saturday morning, and travel as far as I can and try and obtain a chance to speak and advocate the principles of the gospel sometime during Sunday. By this means I have obtained several places where I am permitted to speak. Sometimes I receive abuse, but generally there is some one to take my part.

Two persons have received baptism, and some others are convinced, but have not moral courage enough to obey the ordinances of the gospel.

Some of my relatives are very bitter against me, since there is a prospect of good being done; but my mother is good and kind.

An invitation has been given me to speak next Sunday in the settlement where my brother lives, and near the spot where I first attended school, nearly thirty years ago.

The mass of the people are blinded by priestcraft, but, strange to say, their so-called ministers are the most prejudiced, and, so far as the real principles of the gospel are concerned, the most ignorant of all.

## A REMINISCENCE.

BY W. C. S.

(Continued.)

TWO hours before the Indians left for their winter hunting ground a few of the chiefs came to Bishop Miller to smoke the pipe of peace with him and our camp. This pipe of peace had been smoked with us many times before; and, as it may be a question how this is done, I will explain it to my young readers. When there is a sufficient number to form a circle, they always do so. The chief who invites the party fills his large pipe with tobacco (more than one pipe is used when the company is large). As soon as it is filled, the chief holds the bowl of the pipe upwards, and says a few words appropriate to the occasion, calling always upon the Great Spirit, whom they call "Wurconda."

These speeches were always made at feasts of importance, or councils, and at every "big smoke," or when they send off a war party, and when a party goes to make peace with another nation.

I was at a meeting once where a number of chiefs were in council, and were about to send off a peace party, consisting of four young braves and a chief, all of whom were present during the ceremony. The pipe was filled, and the head chief held the bowl upwards, made a short speech and passed it to the next chief, who said a few words and handed it to the next. After all had received it and spoken, the chief who presided lit the pipe, and all smoked. A small, dried bladder was produced after this by the chief. This was passed around with the same ceremony as the pipe was. Some very fine grass was next handed around in the same manner. After this the marrow from a large bone of the buffalo and a piece of plug tobacco were each served in the same manner as the other articles. The pipe, tobacco, grass and marrow were then placed in the bladder and tied up. When this was done the young chief who had charge of the party was asked to step into the circle of chiefs. The bladder and its contents were then held up by the presiding chief, who made a few remarks and handed it to the young man, and he handed it to each chief in turn. After some remarks by the head chief the party started upon their important mission.

During this ceremony no one spoke but those in council. It was as quiet as any religious meeting I ever attended. Each speech was like a prayer, and was delivered in a very solemn manner.

After this peaceable smoke the Indians shook hands with their white friends and jumped into their saddles and left.

It was a novel scene to us, and I am sure it would be to my young readers, to see this Indian nation on the move. In advance could be seen the chiefs and some of their braves on horseback. Next came the squaws, leading horses packed with their lodges and camp equipage. Next came the old



men and old women, with their lodges packed and drawn by dogs with poles strapped on their backs. With these were young men and maidens, all on foot. Those who had babies strapped them upon a board, and carried them as the Utah Indians do.

All the young men and boys had bows and arrows; and when traveling they had a good time, testing their skill by shooting rabbits and small birds. When in camp a great deal of their time was spent in shooting at a mark.

The first day we traveled about eight miles.

We had been invited to stay in one of the chief's lodges, he having three of them and three wives. At sunset the chief invited us to supper, which consisted of dried buffalo meat, boiled, and put into one large wooden bowl with the liquor it was boiled in. One large horn spoon was provided with which to eat, and the meat was cut up into small pieces.

The chief took a spoonful of meat and liquor, then handed the spoon to the one next to him, who did likewise, and so the spoon was passed around until all had used it, and partaken of as much food as they wanted. The meat was as tough as leather and about as palatable, and was truly the hardest and toughest meat I ever ate.

We slept in the tent that night, and rested well. My legs pained me some, but I felt that the Lord was with us.

Brother John Eay had a little flour with him, and on the following morning, he invited us to breakfast on cakes fried in fat, which we ate with a relish.

About nine o'clock, a. m., one of the chiefs went through the village telling the people that they were going to a certain place that day, and they could prepare for the journey as soon as they pleased.

The women commenced immediately to pack up their things, and take down their lodges, while the men started for their horses.

The women among the Indians have most of the work to do. They put up and pull down the lodges, get the wood, cook, make and mend their clothes, and dress all the robes and skins, for their own use and for the market.

The men hunt, look after their horses, fight, if necessary, smoke, eat and sleep.

We traveled on in this way, eating the same kind of meat, only broiled at times for a change, which was far preferable, instead of being boiled. You may ask if the meat and the dish or bowl we ate from were clean.

I thought not, for the meat, the bowl and kettle, were carried in dirty, greasy sacks. In fact, all the eatables and cooking utensils were in these sacks, packed upon the backs of horses, when traveling, and when in camp, thrown around a dirty and dusty lodge.

I scarcely ever saw a piece of meat, a kettle or a bowl washed by them while I was with them.

At first we partook of our meals with but little relish, but after a week's travel, we found our appetites improved.

Up to this time we traveled near the Running Water River, without seeing any buffalo, or game of any kind. Here our young brethren became perfectly discouraged, not finding game nor immediate prospects for any, and they concluded to leave.

We were then about fifty miles from our camp. I was asked to accompany them, but declined, feeling that I had not accomplished my mission.

Thus far we had crossed a number of small, clear streams, from three to seven feet wide, and often three feet deep. In crossing these I found the water gave relief to my sore and

painful legs; and, as often as I could, I bathed the sores and found relief. Three of the sores had entirely healed, and for this I thanked the Lord.

We parted here with our young brethren, wishing them a pleasant journey, while we marched on and camped again near the same stream.

Soon after we had partaken of our evening meal, two Indians came riding into camp bringing good news, that buffaloes were a few miles west of us.

This filled the Indians with joy, so much so that bonfires were built outside the lodges to give light, so that the young folks could dance, and the old men might smoke and talk over the things of the past.

It was a very interesting sight to me to see some eight or ten circles of young men and women, dancing in the same way, and to the same music, that I have described before, as a "war dance." And let me here say that women join the men in a real genuine war dance, (when they have a scalp of some unfortunate Indian who had crossed their path,) and seem to enjoy it quite as well as the men; for they jump as high, and as often, and do a great deal of horrible yelling.

With this dancing by the young folks, and the smoking by the old men, (women never smoke) and the multitude looking at the dancers, it was a happy time for all.

After enjoying these pleasures about three hours the whole company, except the guard, retired to their lodges, many, no doubt, to dream of the good time coming—of killing buffalo and eating fresh meat.

At day-break a chief notified the camp to prepare to move. No sooner was the word given, than the people commenced to pack up, and take down lodges, and in one hour we were again on the move.

At the time the chief gave the word for the Indians to prepare to move, another chief was giving orders to those who had hunting horses to prepare and leave for the slaughter. By the time we reached a small stream about five miles ahead, we found these hunters with ten fine buffaloes ready for the two thousand hungry souls. Lodges were soon up, fires lighted, and the whole camp busy cooking and eating fresh meat. I had an invitation, with my brethren, to eat roast or broiled buffalo, which I accepted and enjoyed it very much. I believe I ate two pounds of solid meat before I slept that night, without feeling the least inconvenience. We had no bread nor potatoes with it, which, of course, makes a great difference.

The camp was up early the next morning and moved on about four miles, without breakfast, when we stopped, hoping our hunters, who were ahead of us, would find more game. At sunset, four Indians brought in two fat deer, and soon others came, bringing two buffaloes. Shortly after the deer arrived, we were invited to dine on deer meat, which we found very good. At first I found it rather strange to eat so much meat and no bread with it; but I soon got used to it. I had been ten weeks living on bread without meat, and if any one had asked me at the time which I would prefer of the two, if I could have but one, I should have chosen bread; but after I had lived on meat a few weeks, I would say, give me meat, rather than bread alone.

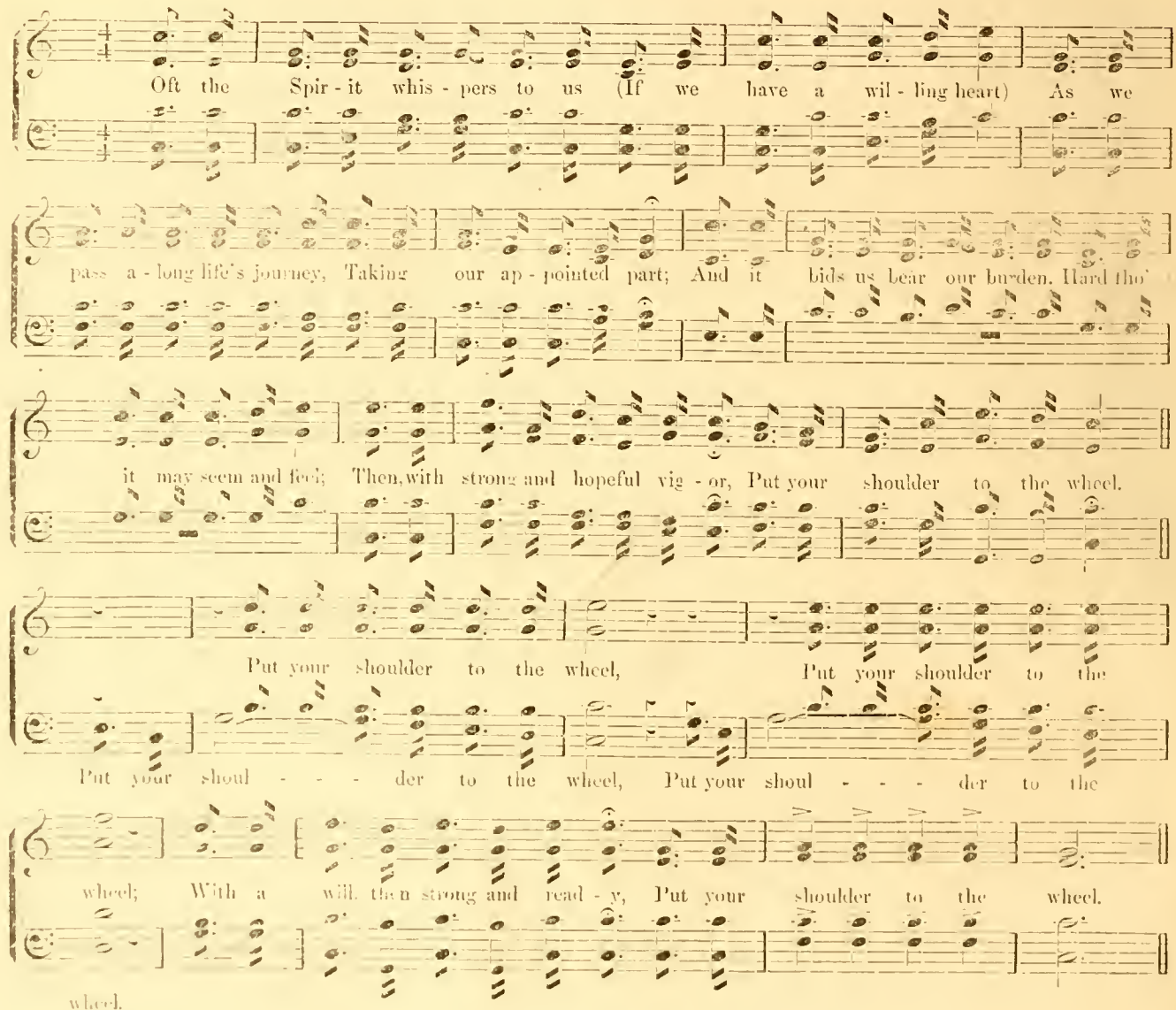
*(To be Continued.)*

THERE is little pleasure in the world that is true and sincere besides the pleasure of doing our duty and doing good. I am sure no other is comparable to this.—*J. Tillotson.*



## PUT YOUR SHOULDER TO THE WHEEL.

BY WILLIAM POWELL.



Oft the Spir - it whis - pers to us (If we have a wil - ling heart) As we  
pass a - long life's journey, Taking our ap - pointed part; And it bids us bear our burden. Hard tho'  
it may seem and feel; Then, with strong and hopeful vig - or, Put your shoulder to the wheel.  
Put your shoulder to the wheel, Put your shoulder to the wheel.  
Put your shoul - - - der to the wheel, Put your shoul - - - der to the  
wheel; With a will, then strong and read - y, Put your shoulder to the wheel.  
wheel.

What, though clouds are hanging o'er us,  
As we walk the narrow way?  
God, our Father, will protect us—  
Strength He'll give each day by day.  
Never doubt and faint, and falter;  
Heart be stout and true as steel;  
Heaven's signs on brave endeavors—  
Put your shoulder to the wheel.

Ever stand upon the watch-tower,  
Thus you'll shun the devil's snare;  
"Onward! upward!" be your motto,  
Meek to suffer, strong to bear.  
Let the priesthood guide your footsteps,  
As God's Spirit will reveal;  
With a willing heart, and ready—  
Put your shoulder to the wheel.

## ENIGMA.

BY EVA.

My first is in stove, but not in fire;  
My second in iron, also in wire;  
My third is in Susan, but not in Ann;  
My fourth is in mortal, but not in man;  
My fifth is in winter, but not in gloom;  
My sixth is in ruin, but not in doom;  
My whole is one faithful in weal or woe,  
Beloved and loving—or should be so.

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